

Church Universal

THE MEETING OF THE SHIPS.

By Felicia Hemans.
Two bark met on the deep midsea,
When calm had settled the tide;
A few bright days of summer gleam
You found them side by side.

And voices of the fair and brave
Were mingling thence in mirth,
And sweetly floated o'er the waves
The melodies of earth.

Midnight on that lone Indian main
Cloudless and lovely slept,
While dancing step and festive strain
Came down to triumph swept.

And hands were linked, and answering eyes
With kindly meaning shone;
On reef and passing sympathies
Laid leaves together blown.

A little while such joy was cast
Upon the deep's repose,
You saw dimming winds at last
The trumpet music rose.

And proudly, freely on their way
The sailing vessels bore,
In calm or storm, by rock or bay,
To meet—Oh, nevermore!

None to blend in victory's cheer,
To aid in hours of woe;
And under bright spirits mingle here,
Such joys are formed below.

THE POPES AND THE PRIESTS.

When Louis Veuillot, the great Catholic editor of France, was alive he incessantly strove to awaken the bishops of that country to the necessity of having the Catholic press supported. They did not rouse and the result is seen in France of today.

At present, however, there is a fervent anxiety to help the French Catholic press. An organization called the Good Press, at Paris, recently has issued a pamphlet containing the most striking exhortation of Leo XIII, and Pius X from which a few extracts may be made. Here are passages which American Catholics may read with profit.

"With no less insistence we renew our advice that you should labor with as great zeal as prudence for the publication and diffusion of Catholic newspapers. For in these days people form their opinions and regulate their lives almost entirely by their reading of newspapers."—Letter to the bishops of Brazil, 1898.

"Among the means best adapted to the defense of religion there is none, in our opinion, more efficacious and more suited to the present time than that which consists in meeting the press by the press and thus frustrating the schemes of the enemies of religion."—Letter to the bishop of Vienna, 1888.

The saying of the same Pontiff that "the Catholic newspaper in a parish is a perpetual mission," is well known. And his successor, Pius X, is no less emphatic in his exhortation to support the Catholic press. It will be remembered how he once took the stigmata out of the hand of a Catholic journalist kneeling at his feet, and blessed it with these words: "The stigmata of the world today is the Catholic press. It is the symbol of your office. My predecessors used to consecrate the sword and armor of Christian warriors. I am happy to draw down blessings on the pen of a Christian journalist."

And mark the startling warning to the bishops of France gathered at Rome two years ago. In solemn tones he reminded them: "In vain you may go to high churches, found great schools and multiply missions. Can you do not support a strong Catholic press? Your very souls shall come to naught."

The new French bishops are aware of the danger that threatens as the French press shows. Cardinal Pie wrote as follows:

"The most religious people in the world, the most submissive to authority, if they only read bad newspapers will at the end of thirty years become a nation of unbelievers and infidels. Hence, I am urging no preaching can hold its own against a corrupt press."

Cardinal Lathure is even more emphatic:

"The hour for building churches and decorating altars is past. There is only one matter which is urgent and that is to cover the country with papers which shall teach the truth and speak the truth."

Cardinal Lathure has the same message to the French press:

"To found or support a newspaper devoted to enlighten and reclaim men's minds is, in a sense, as necessary as to build a church."

Bishop of Dijon says that the support of the press is more important even than that of the schools. The Bishop of Blois says that it is a form of apostasy which is imperious demanded at the present day. The Bishop of Verdun says that the pope does not merely recommend Catholics to support the Catholic press but orders them to do so. The Bishops of St. Louis, at a synod subscribed 25,000 francs towards the Catholic press.

If we turn from the ecclesiastics to the laity, the language of Cardinal Lavigne is no less emphatic. He must have some assistance on the need of supporting the press. Listen, for instance, to the words of Windthorst:

"Foolish people! Men close their eyes and they are content to build altars. They build churches and altars, but they do not build a church. They build a church, but they do not build a church."

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MONUMENT TO BROWNSON.

The memory of a distinguished Catholic layman is to be perpetuated in bronze and granite in Riverside park, New York City, on October 12, 1910.

The movement to erect a monument to the eminent scholar, Orestes A. Brownson, LL. D., was inaugurated by the Catholic Young Men's National union at its twelfth annual convention held in Philadelphia May 19 and 20, 1886. A number of the most distinguished Catholic laymen in various sections of the country were present and acted as members of the national committee, and His Eminence, Cardinal Gibbons, on October 12, 1886, in accepting the chairman ship of the board of trustees, said: "In honoring the memory of Dr. Brownson we honor a strong faith, sincere piety and great learning, and hence commend very highly this laudable undertaking."

At the inception of the movement it was hoped that the main portion of the required fund would be contributed by laymen, but the contrary is true, as the greater portion of the subscriptions to the present time has been received from the bishops and clergy. The undertaking dragged along for some years in a rather discouraging manner, its recent successful revival is due to the keen interest taken during the past year by His Grace, John M. Farley, Archbishop of New York.

TO CONSECRATE ST. PATRICK'S CATHEDRAL.

Archbishop John M. Farley has decided to consecrate St. Patrick's cathedral on October 5. The ceremony, which means that the great edifice will have been entirely freed from debt, will begin about 2 o'clock in the morning and will continue until 2 o'clock in the afternoon. It is not known whether Cardinal Vincenzo Vannutelli, the cardinal legate to the Eucharistic congress at Montreal, will be present, but the plans are made with this in view. He promised Archbishop Farley that if his other engagements in America will permit, he will attend.

Both the Irish and American members of the College of Cardinals have sent definite word that they will be present. The celebration of wiping out the debt will be a diocesan affair and will continue several days. It is planned to have a children's service, a thanksgiving service and a diocesan service. Within the last few months most of the \$700,000 necessary to clear the debt has been subscribed. The act of wiping out the mortgages is in commemoration of the one hundredth anniversary of the death of St. Patrick, who did so much toward building the cathedral.

EVIL EFFECTS OF MORTAL SIN. Mortal sin causes a man to forfeit the friendship of God. It changes God from a friend into an enemy.

It destroys the beauty of the soul, and covers it with a loathsome, deadly leprosy.

It so degrades and debases man as to lead him to seek happiness in muddy waters, in feeding on husks fit only for the swine. "How exceedingly base art thou become going the same way over again!"

It renders man more groveling than the brute. We read in the Psalms: "Man, when he was in honor, did not understand; he is compared to senseless beasts, and is become like to them."

It leaves a hideous stain in the soul, deforms it, and makes it hateful in the sight of heaven. It was one single mortal sin of thought which changed thousands of bright angels into monstrous demons.

Mortal sin spreads bitterness, remorse, shame, disquietude and fear in the soul. It is a poison that tortures the conscience and works destruction: "By what things a man sinneth, by the same also he is tormented."

HISTORY CLEARED UP. The third grade was "having history." Forty youngsters were making guesses about the life and character of the Father of His Country, when the teacher propounded a question that stumped them all.

"Why did Washington cross the Delaware?"

"Why, indeed? Not a child could think of anything but the answer to the famous chicken problem: 'To get on the other side,' and, of course, that wouldn't do. Then little Annie's hand shot into the air. Little Annie crossed the Delaware every summer, hence the bright idea."

"Well, Annie?"

"Because he wanted to get to Atlantic City."—Philadelphia Times.

THE BEST WAY. A slight or any rudeness is best met with perfect silence on the part of the person offended. Frequently a slight is unintentional and an explanation will be given. Good feeling is much sooner restored when the offense has not been talked of or discussed among a number of people.

GERMANS DO SPLENDID WORK. The Bonifatiusverein, a society in Germany for the support of Catholics living in the overwhelming Protestant districts, since its institution, sixty years ago, has collected and distributed a little more than ten million dollars and founded a thousand parishes and fifteen hundred smaller mission stations. Its organ, the "Bonifatiusblatt," is printed in three languages and circulates more than a million copies. The society supports or subsidizes not only priests and their churches, but schools and teachers, the latter requiring a considerable sum, as there are few religious missions in Protestant districts, and the lay teachers are easily lured away by the higher salaries offered in the state schools.

HE UNDERSTOOD. "Johnnie, do you understand what I mean by a crisis?"

"Yes, mum."

"Tell us, Johnnie."

"Two out an' the bases full, mum."

SACRAMENTS AND SACRAMENTALS. There are three great acts of religion which every Catholic makes use of in his or her spiritual life. These are prayer, the sacrifice of the mass and the sacraments. In addition to these, however, there are many other devotional practices used in the course of the year which are called sacramentals, such as holy water, the sign of the cross, blessed ashes, palms, etc. Behind the use of these various objects is a principle, and to this principle the church appeals for justification in these practices.

A person could be a Catholic without using sacramentals, but once the prayers that are used in the blessing of these articles are understood and the real value of the church puts upon them is known, they become important in the Christian life.

The church takes a man as he is, composed of body and soul. She tries to reach the intellect through the senses. From the visible the invisible is known. All things are considered good except sin. She takes some of these creatures or objects, blesses them and calls them sacramentals.

These are distinct from the sacraments, which were instituted by Christ as channels of grace, and are seven in number. The church could not institute a sacrament; that belonged to the Founder of the true religion. She can and does institute sacramentals. Their number and use may increase as the years go by. These sacramentals do not confer grace in themselves, but serve to stir up in the soul certain dispositions by reason of which the grace of God comes to the heart. The efficacy of a power of a sacramental does not consist in the object, but in the prayers of the church which blesses them.—Rev. M. J. Nolan.

PRIDE HAD A FALL. He was standing among his fellows, this lion of the salon of the Independent Artists, telling what art and life meant to him, when he was approached by a matter-of-fact citizen, who wanted to know "Can you Christ me," he asked, looking straight into the eyes of the great man "If these here durned pictures were done by real artists or just amateurs?"

MENLO CASTLE. Recently Menlo Castle, the ancestral residence of Sir Valentine and Lady Blake, was burned to the ground. Their daughter, Miss Blake, was burned to death and no trace of her remains has yet been found. A servant named Miss Earley, in trying to escape from the castle, jumped from the roof of the north wing, and was killed instantly. A fellow servant named Miss Browne, who jumped with her, sustained such dreadful injuries that she is despaired of. Sir Valentine and Lady Blake were in Dublin for the last few days and were expected home today. They are both immensely popular in Galway, and the disaster which has overtaken them is deeply deplored. The castle was beautifully situated on the shores of Lough Corrib, within two miles of Galway, and was a solidly-built structure, flanked by towers at each end, and was covered with ivy. It is completely gone, and only the ruins remain, and a reminder of its ruined beauty. Not a single item of its valuable contents, which included many priceless heirlooms of the family, has been saved.

A SATISFIED CHINAMAN. While investigating complaints a special agent was directed to call upon a subscriber named Chin See. Chin See was a prompt paying, influential Chinese, who contracted for the highest rate telephone.

Bryce, the agent, found the jovial Chinese behind a small counter, in apparent indifference.

"Good day, sir," he exclaimed.

"Good day, Mr. Chin, how are you?"

"Oh, me all right."

"How is the telephone working?"

"No good; it takes, no hear, bum."

"Who do you usually talk to, Mr. Chin?"

"What, mite? Me talk to Joe Lung, Sam Lee and my friends. Telephone no good."

"Call up one of your friends, Mr. Chin, and let me see how it works."

"All right, mite. Take to Joe Lung."

After getting the connection he attempted to carry on a conversation in English which would have defied any interpreter. He read in the telephone book, and still holding the telephone, he turned to Bryce and said: "No take. Take the thing away."

"Talk Chinese to your friends; use your own line."

With an expression of discouragement upon his face, Chin resumed his conversation. He seemed to be getting on marvelously well, but turned to Bryce a second time.

"Takee all right, no hear."

"Tell your friend to talk Chinese, too," suggested Bryce.

The agent enjoyed seeing the Chinaman's face expand into a broad smile. He waited perhaps ten minutes, when Chin paused in his telephone conversation long enough to say:

"Thanks, Mr. no know. Mite call telephone takee Chinese."

THE LAUGH CURE. Laughter induces a mental exhilaration.

The habit of frequent and hearty laughter will not only save you many a doctor's bill, but will also save you years of your life.

There is good philosophy as well as good health in the maxim, "Laugh and grow fat."

Laughter is a foe to pain and disease and a sure cure for the "blues," melancholy and worry.

Laughter is contagious. Be cheerful and you make everybody around you happy, harmonious and healthful.

Laughter and good cheer make love of life; and love of life is half of health.

Use laughter as a table sauce; it sets the organs to dancing, and thus stimulates the digestive processes.

Laughter keeps the heart and face young, and enhances physical beauty.

Laughter is nature's device for exercising the internal organs and giving us pleasure at the same time.

It sends the blood bounding through the body, increases the respiration and gives warmth and glow to the whole system.

It expands the chest and forces the poisoned air from the least-used lung cell.

Perfect health, which may be destroyed by a piece of bad news, by grief, by anxiety, is often restored by a good, hearty laugh.

A jolly physician is often better than all his pills.—Success.

WHEN FINNEGAN DIED. Two Irishmen were in a city bank recently waiting their turn at the cashier's window.

"This reminds me of Finnegan," remarked one.

"What about Finnegan?" inquired the other.

"'Tis a story that Finnegan died, and when he died St. Peter he said, 'It's a fine job you have here for a long time.' 'Well, Finnegan,' said St. Peter, 'here we count a million years as a minute and a million dollars as a cent.' 'Oh, said Finnegan, 'I'm needin' cash. Lend me a cent.' 'Sure,' said St. Peter, 'just wait a minute.'—Cleveland Leader.

A CAIRN HARD TO HANDLE. Asphalt is said to be the most difficult cargo for a vessel to unload. The asphalt is taken out of the asphalt lakes in Trinidad in a semi-fluid state, and by the time a vessel reaches a northern port has hardened, so that to unload it is necessary for the men to go into the hold and dig it out with

pick and shovel. This takes time, and a vessel carrying such a cargo always has to arrange for a considerable stay in port.

PLANNING FOR THE FUTURE.

A little five-year-old boy, the possessor of many toys, was asked to give some of them to a less fortunate baby cousin. He generously consented, but after a moment's thought looked up and said very earnestly: "Mamma, I don't want to give all my playthings away. I never expect to have any children, but I would like to keep some for my grandchildren."—The Delinquent.

CIGAR TIPS AND CHARITY.

Germany has a society that exists to collect cigar tips. The tips are saved by the smokers, most of whom help the society by carrying a little leather box, wherein they deposit the tip-clippings saved from the cigars. They smoke the end of the cigar, and then throw away. The society collects the tips and sells them to a manufacturer, the receipts going toward the funds of various charitable institutions.

JAM SOL RECEIVED IGNEUS.

The fiery sun now fades from sight: O Unity, unvanishing Light, O Trinity, alone divine, Into our darkling bosoms shine!

To Thee at morn our Lauds we sing; To Thee at eve our Vespers sing; Oh, grant, when morn and eve are o'er, We may with angels Thee adore!

To Father and Coequal Son, And Thee, Blest Spirit, Three in One, As awe it was, and awe shall be, All praise through all eternity!—Ave Maria.

MAKING LIGHT OF THINGS.

There are things which we see well if we could all make light of them. There are those petty, carping words of criticism which are continually flying through the air, which, like a snapping, smacking, cutting out of our heels, are a source of much annoyance. Why should we permit our sun to be darkened by the unwarranted criticisms of those who lack the elements of the true gentleman or gentlewoman. "Think, sir," said Samuel Johnson, to a working friend, "how infinitely little it will seem a twelvemonth hence, and the Christian may well extend the vision farther. 'Think, sir, how infinitely little our light affliction, which is but for the moment, will appear in the light of the eternal weight of glory.'"

There is the lightheartedness which is perfectly consistent with true Christian thinking and living. "I do not want you to dull, I want your sky to be as bright as heaven. But as you have a life to live, and as you have a death to die, do not make light of the great things of the soul. Do not make light of duty. Do not make light of sin. Above all, do not make light of the light of Christ. For to be Christ's is manhood, power, victory. And to make light of Christ is death."

DIFFERENT IDEAS OF BEAUTY.

In some parts of the Indies women paint their teeth red. In Guzarati the blackest teeth are esteemed the most beautiful. In Greenland the women color their faces with blue and yellow. The Chinese must have their feet as diminutive as those of the female Hottentot, and to render them thus their youth is passed in torture. In ancient Persia an aquiline nose was often prized worthy of a crown, and if there were any competition between two princes the people generally went by this criterion of majesty.

In some countries the mothers break the noses of their children and in others press the head between two boards until it may become square. The Indian beauty is thickly smeared with fat and the female Hottentot receives from the hand of her lover, not silks or wreaths of flowers, but the warm entrails of animals newly slain to dress herself with the enviable ornaments.

In China small eyes are liked, and the girls are constantly plucking their eyebrows so that they may be small and long.

The Turkish women dip a gold brush in the tincture of a black drug which they pass over their eyebrows by day, but it looks shining by night. They tinge their nails with a rose color. An ornament for the nose appears to us to be perfectly unnecessary; the Persians, however, think otherwise, and they have from it a heavy ring, the thickness of which is regulated according to the rank of their husbands.

The custom of boring the noses, as Englishwomen do their ears, is very common in several nations. Through the perforation are inserted precious materials, such as green crystals, gold, stones, a single and sometimes a great number of gold rings. This is rather troublesome to them in blowing their noses.

The female headress is carried in some countries to singular extravagance. The Chinese beauty carries on her head the figure of a certain bird; this is composed of copper or of gold, according to the rank of the person, the wings spread and fall over the front of the headress and conceal the temples; the tail long and open, forms a beautiful tuft of feathers; the beak covers the top of the nose; the neck is fastened to the body of the artificial headress by a spring, that it may move more freely and tremble at the slightest motion.—Selected.

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Rome, who is according to our Catholic doctrine the successor of St. Peter and as such the Vicar of Christ, the Visible Head of the Church, the Doctor and Teacher of the faithful.

"TELL 'EM YOU'RE FEELIN' FINE."

There ain't no use in kickin', friend. If things don't come your way, It does no good to bother 'round, an' grumble night and day. The thing to do 's to curb yer grief, cut out yer little whine, an' jest say, 'I'm feelin' fine.' They ain't no man alive but what is bopped to git his slap; They ain't no man that walks but what from trouble gets his rap; Go mingle with the bunch, old boy, where all the bright